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JEHOVAH  
THE REDEEMER GOD.







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# JEHOVAH THE REDEEMER GOD:

THE  
Scriptural Interpretation

OF THE



DIVINE NAME JEHOVAH.

BY THOMAS TYLER, B.A. LOND.

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## P R E F A C E.

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THE interpretation of the Divine name contained in the following pages, was proposed, in part, in a paper entitled, "The Antediluvian Theocracy," contributed by the writer to the *Journal of Sacred Literature*, January, 1854. The idea of republishing this article, which the writer had entertained, was relinquished, in order that the subject of the Divine name might be treated with somewhat greater fulness than the design of the article allowed. This course was rendered desirable both by the importance of the subject, and in order that certain objections might be met, which had been urged against the view of the Divine name given in the *Journal of Sacred Literature*, as modified by Mr. Alexander Mac Whorter, and reproduced by him in the *American Bibliotheca Sacra*, January, 1857, in an article entitled, "Jehovah considered as a Memorial Name," and in a volume entitled, *Yahveh Christ, or the Memorial Name*, Boston, 1857, (but with the omission, in both of these productions, of an acknowledgment of the source whence the ideas on which they were based were derived. The

volume contains no reference to the paper in the *Journal of Sacred Literature* mentioned above ; and, in the article in the *Bibliotheca Sacra*, it is only with regard to the grammatical construction of the words recorded in Gen. iv. 1, as uttered by Eve after the birth of Cain, that “those curious to ascertain the opinions of English critics” are referred to Dr. Pye Smith’s *Scripture Testimony*, and the article by T. T., in the *Journal of Sacred Literature*, Jan., 1854.)

To the volume *Yahveh Christ* was prefixed an Introductory Letter by Dr. Nathaniel W. Taylor, Dwight Professor of Didactic Theology, Yale Theological Seminary, in which he states that, if the view of the Divine name given in it is erroneous, “it is too plausible to be passed over with indifference by the friends of truth ; if true, it is of unmeasured importance to the Church and to the world.” What this view is, may be stated in the words of the Preface :—“The name ‘Jehovah’ is the grand central fact upon which the discussion turns. It will be shown that this Name, having been deprived of its true vowels through a superstition of the Jews, is not ‘Jehovah,’ but YAHVEH ; that it is not properly rendered ‘I am,’ but HE WHO WILL BE ; that it is the Great Messianic name of the Old Testament, and there represents the same Divine Person who afterward appeared in the world’s history under the name of CHRIST.”

To Mr. Mac Whorter’s view of the Divine name, objection was made in the (London) *Evangelical Magazine*

zine, March, 1858, and in the *Bibliotheca Sacra*, October, 1859, on account of the fact that, in certain Messianic prophecies, Jehovah is distinguished from the Messiah. It is unnecessary to anticipate what will be found in Sect. XVI., by stating more fully the difficulties which are connected with the view of the Divine name in question, or to show how, avoiding them, it may yet be maintained that there is an essential connexion between the Divine name and redemption.\*

While the pages of this book have been passing through the press, Mr. Macdonald's *Introduction to the Pentateuch* has come into the writer's hands. On examination of the sections on the "Origin and Import of the Name Jehovah" (vol. i. p. 165), the "Relation of the two Names Elohim and Jehovah" (vol. i. p. 171), and "The Seed of the Woman" (vol. ii. p. 182), the writer regrets to find that Mr. Macdonald has made use of the views expressed in the article on "The Antediluvian Theocracy," concerning the origin of the name Jehovah, the change from Jehovah Elohim to Elohim in the narrative of the Fall, and the transference of the name Jehovah to God, without, in either of these sections, acknowledging that the views in question had been previously proposed in the *Journal of Sacred Literature*. The article appears, also, to have been made

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\* A not unimportant fact, to which the writer had not referred, in connexion with the early history of the Divine name, was mentioned by Mr. Mac Whorter, that, when, *after* Gen. iv. 26, an antediluvian is introduced, as speaking of God, he uses *Jehovah*.

available with respect to other subjects besides the important questions mentioned above, but the writer has nowhere detected a reference to it, notwithstanding the abundance of citations in Mr. Macdonald's volumes. A word of explanation on this matter seemed necessary, lest the writer should appear to have borrowed, without acknowledgment, what he had, in fact, previously published.

The subject discussed in the following pages is not one in which the learned exclusively are interested. It has been attempted, therefore, to render the argument generally intelligible to persons who may not be acquainted with the original languages of the Old Testament.

The writer would only add, that, at the present time of questioning and doubt, the publication of this essay may not be altogether unseasonable, if it should point out any previously disregarded traces of the Divine hand, as discernible in the history of redemption.

T. T.

LONDON, *April*, 1861.

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## JEHOVAH THE REDEEMER GOD.

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### I.

#### JEHOVAH THE PROPER NAME OF THE GOD OF ISRAEL.

BY tracing a proper name to its origin, and disclosing the causes which gave it birth, interesting and important results may be attained. The inquirer may find that a name which he had regarded, perhaps, as an arbitrary combination of letters or sounds, is in reality full of significance, and when he views it in its proper relation to the circumstances which attended its development, it may open before him into a picture from antique life, or it may be found to contain a memento of some forgotten feud or ancient conquest; or it may be changed into a memorial of the religion of a distant age—of its simple piety and unquestioning faith. Results such as these may be expected, if it is remembered that proper names are often more durable than other words. The forms of a language, in general, like a nation's current coin, may be changed, worn, and deteriorated by the use of successive generations, while proper names of deities, natural objects, and even men, exhibit, with scarcely diminished sharpness, the impress of a remote antiquity.

It is not, perhaps, in an Oriental language, such as the Hebrew, that the most strikingly illustrative examples of a distinguishing permanence in proper names would be sought; for the languages, like the manners of the Orientals, are, as compared with those of western nations, less subject to change with the flow of time. Yet it is not difficult to find, in Hebrew, examples of the preservation of archaic forms only in these words; and, as one of these, may be adduced our present subject, the proper name of the God of Israel, JEHOVAH; since the verb from which it is derived had become, apparently, obsolete, even at the period when Genesis received its present form.

This venerable name might thus well deserve attentive consideration as a memorial of the faith of an extremely remote age. It has, however, other claims on our regard than those which it derives from its antiquity. Among these may be mentioned the fact that the first recorded instance of its employment was when Eve had become a mother; the prominence with which it comes forward in sacred history, when the Israelites are about to be delivered from the house of bondage; the feeling of awe with which it was regarded by the later Jews, as being too sacred to be pronounced by mortal lips, and, above all, the fact that the Most High was pleased to distinguish it as His proper name, and to associate it with a glory which He claimed as pre-eminently His own: "I am JEHOVAH, that is My name, and My glory will I not give to another, neither My praise to graven images." (Isa. xlvi. 8.)

## II.

THE NAMES JEHOVAH AND ELOHIM IN THE  
PENTATEUCH.

Much attention has been given recently to investigations concerning the origin and significance of the name Jehovah, on account of the manner in which, in the Pentateuch, or at least in Genesis, the names of God are employed. It was observed that in some portions of Genesis the Deity is designated by the name Jehovah (English version, usually, "the LORD,") while in others this name is excluded, and in its stead appears Elohim (English version, "God.") It was seen, moreover, that there are some apparent discrepancies between portions thus distinguished ; the same events being referred to different causes, or related in a different manner. As an example may be mentioned the difference with respect to the number of animals which Noah was commanded to bring into the ark, as recorded in the Elohistic section (vi. 9—22) and in the Jehovahistic portion (vii. 1—8). In the former we read, "And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee ; they shall be male and female ;" but in the latter, "Of every clean beast thou shalt take to thee by sevens, the male and his female, and of beasts that are not clean by two, the male and his female." This difference, which, however, is capable of being very satisfactorily explained, would seem most naturally accounted for, by supposing that we have portions of two narratives of the same events. But, if there are traces of pre-existing documents in Genesis, it would

seem difficult, if not impossible, always to distinguish them. Some evidence of this is afforded by the discrepant opinions which have been expressed with regard to the composition of Genesis.

It is not necessary here even to indicate the successive phases of critical opinion which preceded the rise of the supplement-theory, since this theory seems to have prevailed over all its predecessors. According to this view of the origin of Genesis, two principal documents, or rather a pre-existing document and a supplement, form its basis. The older document is supposed to be distinguished by the use of Elohim, while the writer of the supplementary portions employs Jehovah. With respect to the age of the Jehovahist, or writer of the supplement, various opinions have been entertained, inasmuch as his work is assigned by some critics to the reign of Solomon, or even a still later period, while others place him in the period of the Judges. It is supposed, moreover, that the Elohim document does *not* use the divine name Jehovah in Genesis in accordance with a representation which it makes, as contained in Exodus, that the name Jehovah was unknown before the Exode. The passage referred to is Exod. vi. 3, "And I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, (English version, 'God Almighty,') but with respect to my name Jehovah was I not known unto them." The supplement, it is supposed, in opposition to this statement, represents the patriarchs as employing the name Jehovah.

In opposition, however, to any documentary, fragmentary, or supplementary hypothesis, it has been very

ably maintained that Genesis is connected throughout, and that it was composed by one author, Moses, who, in the use of the divine names, was guided by their significance, and the adaptation of each to the passages where they respectively occur, Elohim denoting, as is supposed, the more abstract idea of Deity, but Jehovah, the manifestation of the divine power and perfections, especially to fallen man, by a personal God. This theory, however, notwithstanding the ability with which it has been supported, is rendered improbable by the fanciful hypotheses to which it is necessary to have recourse in order to make out the correspondence between the meaning of the context and the signification of the divine names, and also by its involving an artificial construction of Genesis, altogether at variance with marks of simplicity of style which can scarcely fail to strike the reader.

But though we are compelled to admit the probability of the documentary origin of Genesis, yet this admission is quite consistent with the belief that Moses, acting under the influence of the Divine Spirit, edited ancient memorials, or made such extracts from them as were necessary for the instruction of the church through all ages ; and to such editorship may be ascribed the general unity of purpose which, it may be readily admitted, pervades the book.

It will probably have been seen from what has been already said, that our present subject is closely connected with that of the authenticity of the Pentateuch. The decision at which we arrive with regard to the meaning of the Divine name Jehovah, and the age in-

which it originated, can scarcely fail to influence our conclusions respecting the trustworthiness of this portion of Sacred Writ. If it can be shown that there are good reasons for the belief that the name Jehovah had its origin, not only previously to the Exodus, but even before the flood, and that the appearance of discrepancy between the representations of Genesis and Exodus results from an erroneous view of the significance of the name *Jehovah*, then have we a powerful argument with which we may defend, not only the early origin of the Pentateuch, but even its historical truth. But, before we investigate the meaning of this Divine name, it may be desirable to give some account of the manner in which, probably, it assumed its present form, and to inquire what are to be regarded as its true form and pronunciation.

### III.

#### ORIGIN OF THE FORM *Jehovah*.

On opening a copy of the Hebrew Scriptures, as usually printed, we find lines of square-shaped characters, within, beneath, and above, which are small marks or signs of different forms. The large square-shaped characters are consonants. Of the smaller marks, some serve as points and accents, but by far the larger number represent vowels. The square-shaped consonants were, it is believed, introduced at a comparatively late period, characters of a more irregular form having been previously used. The square characters, however, were probably employed in the time of our Lord. Of this the words of Matt. v. 18

are regarded as affording conclusive evidence, since the word rendered in the Eng. ver. "jot" (*iōra*) denotes the *smallest* of the *square* characters (.) and the words rendered "one tittle" (*μία κεράτια*) are considered as referring to the points by which certain of the square letters are distinguished. At present, however, we are chiefly concerned with the vowel signs which are believed to have had a much later origin. The representation of the language by consonants only may have occasioned no difficulty while Hebrew was a living language; but when it had ceased to be spoken, there was obviously a danger lest its true pronunciation should be lost. It would seem that, to prevent this, the Jewish doctors devised the system of vowel-points, which was designed to register even minute differences of sound. It would appear, however, that the commencement of this system was not made before about the seventh century of the Christian era. Before this time a considerable body of emendations of the text, and of readings on various grounds deemed preferable, was collected, and acquired such authority as to be used in the reading of the synagogue lessons. The Jewish scribes, however, scrupulously avoided introducing these emendations into the received text, but inserted them in the margin. In applying the vowel-signs, however, they were especially anxious to present the text as it was read, and when a word, as read, differed from a word, as written, retaining the consonants of the written word they applied to them the vowels belonging to the word substituted for it in reading, though the word to which these vowels were applied might become, if taken

with this appendage, meaningless and unpronounceable.

The awe with which the later Jews regarded the name Jehovah has been already mentioned. They regarded the words of Lev. xxiv. 16, not as prohibiting only a profane employment of the Divine name, but as interdicting the ordinary use of it. The Septuagint translates the verse thus: "Let him who names the name of the Lord assuredly be put to death: let all the congregation of Israel stone him with stones, whether he be a stranger, or a native; when he names the name of the Lord, let him die."\* The Talmud denounced the man who should utter this awful name. It is asserted, however, that it was pronounced by the high priest on the great day of atonement, or that it was lawful even for the priests to use it, in accordance with the words of Num. vi. 27, "And they shall put My name upon the children of Israel; and I will bless them." Philo says, that to hear or utter this name was lawful only for those whose ears and tongue were purified by wisdom, and for them only in the holy places. The pronunciation of the Divine name by the high priest is said to have ceased with Simeon the Just. In the Mishna a son of Kamzar is condemned, on account of his unwillingness to teach his art or manner of writing. According to rabbinical comments, he was able, using four pens at once, to form with them the four consonants of the Divine name. But this does not teach anything with regard to the true

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\* Ὁνομάζων τὸ ὄνομα Κυρίου, θανάτῳ θανατούσθω· λίθοις λιθοβολείτω αὐτὸν πᾶσα ἡ συναγωγὴ Ἰσραὴλ· ἐὰν τε προσῆλυτος ἐὰν τε αὐτόχθων, ἐν τῷ δυομάσαι αὐτὸν τὸ ὄνομα Κυρίου, τελευτάτω.

pronunciation.\* This probably had long been lost. On this point, Josephus gives us no information. He states that, concerning the Divine name, he was not permitted to speak.

Now, since in reading the text it would be requisite to substitute some other word for the sacred name, it follows that the scribes, in accordance with their rule, would apply to the consonants of Jehovah the vowels of the word substituted for it in reading. We are at no loss to discover the word almost invariably thus employed. For more than two thousand years, as the Septuagint affords evidence to show, the Jews have been accustomed to substitute for Jehovah, or rather for its consonants, אֱלֹהִים (Adonai), and it is the vowels of the latter word, as is generally admitted, those found in יהוה (Yehovah) represent.

In addition to the argument derivable from the rendering of the Septuagint (Κύριος), only two facts need here be adduced, to show that the vowels of *Jehovah* do not really belong to the word: (1.) The word *Jehovah* is, in Hebrew, anomalous and unmeaning. (2.) In certain passages, where an awkwardness would arise from the repetition of *Adonai*—that is, where that word occurs in combination with *Jehovah*—the vowel points of *Jehovah* are changed for those of *Elohim*, giving rise to the combination אֱלֹהִים יהוה (Adonai Yehovih), but representing in reality the *reading* אֱלֹהִים יהוה (Adonai Elohim).

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\* The writer of the article “Jehovah,” in Smith’s *Dictionary* (W. A. Wright, B.A.), appears, however, to take a different view of the passage of the Mishna in question (*Yoma*, iii., § 11).

If the reader is not acquainted with Hebrew, he may, perhaps, receive a clearer idea of the manner in which the change from *Yehovah* to *Yehovih*, is effected, if the consonants of *Yehovah* are represented by larger Roman capitals, and its vowels by smaller letters, as below:—

Y H V H      יְהָוָה

In the same way, *Yehovih* may be represented:—

Y H V H      יְהָוִה

The nature of the change may be thus clearly seen. It should be observed, however, that the <sub>ב</sub> under the first letter of *Yehovah* does not represent the same Hebrew sign as the <sub>ב</sub> under the corresponding letter of *Yehovih*, though it is not easy to give a more accurate indication.

The facts which have been adduced may be regarded as certainly proving that the pronunciation *Jehovah* is incorrect. The question then presents itself, What is the true pronunciation of the Divine name?—what was its original form?

#### IV.

##### PROBABLY TRUE FORM OF THE DIVINE NAME.

The statements of ancient writers with regard to the form and pronunciation of the Divine name are so unsatisfactory, as to make it unnecessary here to quote them.\* It is in the sacred text itself, that the most im-

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\* The reader may be referred to Hengstenberg's erudite dissertation on the names of God, in his work on the *Genuineness of the Pentateuch*.

portant evidence is found. In Exod. iii. we have unquestionably an explanation or illustration of the name Jehovah. It can scarcely be denied that the יהוה Ehyeh (English version, "I AM") of ver. 14, is designed to be taken as equivalent to the יהוה Jehovah of the 15th verse. Now the word Ehyeh אֶחָיָה is the first person of the future of the verb היה "to be;" and this would naturally lead to the inference that יהוה (Jehovah) must also be the future of היה a verb of the same meaning as that from which Ehyeh is derived. Now, יהוה (Jehovah), supposing it to be the future, would be not the first, but the third person. For such a change, however, a most satisfactory cause can be assigned. The third person is changed for the first, since He speaks to whom the name belongs; but the first person is (ver. 15) again changed for the third, lest, perhaps, the name should not be recognised by the Israelites. If this be admitted, we may regard as the true pointing and pronunciation of the Divine name, יהוה (Yahveh), or יהוה (Yahaveh)—a conclusion in which scholars of the highest distinction concur, and which may now be considered as firmly established.

But though the pronunciation Jehovah is to be regarded as false, since it has become venerable by long-continued use, it seems scarcely desirable to exchange it for the more accurate Yahveh. We may retain the usual form, even though we have to attach to it a new significance.

It seems necessary that a word or two should here be said with reference to the expression of time by the two Hebrew tenses. In both of these tenses, a distinction of

persons is made, by affixing to a verbal form what are probably shortened personal pronouns. In one of them (*the preterite*), the indications of person are invariably placed last ; and thus, this tense naturally denotes an action which has ended or is complete, since when an action is past, attention is directed rather to the result of the action than to the agent. But in the other tense (*the future*), indications of person are prefixed ; and thus it seems to point to a more vivid conception of the agent or subject. Now, in conceiving the present or the future, the activity of the agent is regarded as being exerted, and the prominence with which the agent or subject thus comes forward is fitly represented by *prefixing* person-indications. The Hebrew "future" accordingly denotes the energy or activity of the agent or subject; but whether it represents present or strictly future time, can generally be determined only by considering the circumstances attending its employment. The Hebrew future, it may be added, is used also, naturally, in narratives of the past, where the continuance of a state or action is to be described. It is only, however, of the former significations of the tense that we have now to speak ; and so far as the *form* יְהֹוָה YAHVEH, is concerned, it may denote either the present (He who is), or the future (He who will be) : but which of these is to be regarded as the true signification, other considerations may enable us to determine.

What has been said with reference to the true form and literal signification of the word Jehovah, may enable the reader to appreciate some of the more important interpretations of the Divine name.

## V.

## INTERPRETATIONS OF THE DIVINE NAME.

The opinion has very widely prevailed, that *Jehovah* denotes the essential and unchanging being of God, who is “the first and the last,” “the same yesterday, to-day, and for ever.” In accordance with this view, the words of Exod. iii. 14, אֶתְנֹתֶר אֶתְנֹתֶר are translated, as in the English version, “I AM THAT I AM;” or as the Septuagint renders them, Ἐγώ εἰμι ὁ Ὠν, “I am THE BEING.”

In considering this interpretation, we may ask, (1.) Whether it satisfies the words of Exod. iii. 14, taken by themselves, and (2) whether it is in congruity with the circumstances attending their utterance.

With respect to the first of these questions, it may be stated that, although the “future” tense, as here employed, may be used in describing present time, yet that it is doubtful whether the combination אֶתְנֹתֶר אֶתְנֹתֶר *Ehyeh asher Ehyeh* would have been the best adapted to denote the essential being of God. The אֶתְנֹתֶר אֶתְנֹתֶר *asher Ehyeh* (that I am) seems superfluous. Would not the idea in question have been expressed more clearly by the words, And God said unto Moses, **EHYEH** (I AM) is my name. And He said, Thus shalt thou speak unto the children of Israel, **EHYEH** (I AM) hath sent me unto you?

In considering the second question, the difficulties which present themselves are far more serious. The idea of essential being, or self-existence, seems out of harmony with the anthropomorphic representations of

the Deity contained in Genesis and Exodus, and we may well believe that it would have been unintelligible to the Israelites when they left Egypt. But further (and this is still more important), however true may be the doctrine of God's essential being, the announcement of it seems to have no connexion, either with the distress which the Israelites were enduring, or their deliverance, which was about to be effected. And yet from the tenor of the narrative, we might expect that there is some special fitness in the revelation of God as Jehovah at this crisis in Israel's history. And this appears still more clearly in Exod. vi. 2—8, where the revelation of God as Jehovah to Israel is contrasted with His manifestation of Himself to the patriarchs Abraham, Isaac, and Jacob, as El-Shaddai, and where the deliverance of Israel is distinctly connected with the fact that their God is Jehovah.

The idea that *Jehovah* denotes essential, unchanging being, derives little support from Hos. xii. 4—6 and Mal. iii. 6. From the first of these passages it would appear that the Angel who wrestled with Jacob at Peniel, and who spoke through the patriarch with his descendants at Bethel, was Jehovah the God of hosts; that "Jehovah is His memorial." If ver. 5 is taken in connexion with the context, the idea that Jehovah denotes essential being appears unsuitable, since it would seem that the fact that the God of the Israelites was Jehovah had some connexion with the gracious promises made at Bethel, and also that it afforded a reason why the Israelites should be exhorted by the prophet to "turn to God;" to "keep mercy and judgment." Simi-

larly in Mal. iii. 6, we find the declaration, "I am Jehovah, I change not," adduced as a reason why the children of Jacob were "not consumed," notwithstanding their transgressions.

We have *perhaps* in the words of Rev. i. 4, 8; iv. 8; xi. 17, δῶν καὶ δὴν καὶ δὲρχομενος, "who is, and who was, and who is to come," a designation of continued being; but it is not stated in either of these passages that the words in question truly express the meaning of *Jehovah*. The author of the Apocalypse may use them simply as an ordinary and well-understood description of the Eternal God, like the declaration that the Lord is "the Alpha and Omega," an expression the precise equivalent to which is not found in the Old Testament. The words of i. 8 seem to furnish some evidence that the phrase in question is probably so used; for we find that *together with it* δὲ Κύριος (the Lord) is employed, and these words in the New Testament are commonly employed to represent *Jehovah*.

It is not necessary to determine the reason why the Septuagint translator rendered the words of Exod. iii. 14 in the manner which has been stated; whether, as Mr. MacWhorter suggests (*Bib. Sac.*, Jan. 1857), the translator was influenced by a philosophical bias, or whether it is to Egyptian rather than Grecian influence that the rendering is attributable.\* It may be observed, however, that, if at the time when the translation was made, a superstitious fear of pronouncing the Divine name had

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\* The tendency which led to the modification of anthropomorphic expressions in Gen. vi. 6, and elsewhere, probably influenced the translation of both Gen. iv. 1, and Exod. iii. 14.

arisen, we might not unreasonably expect to find together with such superstition, ignorance, or imperfect knowledge, of the true signification of *Jehovah*.

Dismissing the idea that *Jehovah* expresses mere abstract existence, we have to notice another interpretation of the Divine name which regards it as denoting, so to speak, the *concrete* Deity, the God who comes forward and displays His perfections to fallen man in outward acts. It is thus, as *Jehovah*, that God redeems Israel from Egypt; that He enters into covenant with them; that they become His people, and He their Protector and King. By thus acting He manifests to Israel what He is.\*

But it may be objected that this view of the Divine name cannot be fairly deduced from Scripture. It would rather seem to have originated from its being seen that the representations of Scripture show that this name points to some positive qualities of the Divine nature; and thus the notion of abstract being, or self-existence, was modified in order more nearly to suit the passages in question.

We have yet to notice another interpretation in which the idea of *being* passes still more into the background. The Divine name is regarded as properly future, and as denoting *becoming* rather than *being*. *Jehovah* (He who will become) is the God who through all ages

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\* "If we look now at the *meaning* of the name, we readily perceive that the author does not assign it so much the abstract idea of eternal existence, as that rather of the concrete existence of God, and his disposition towards Israel, his permanent close relationship to them."—Hävernick's *Introd. to Pent.*, § 9, Thomson's transl.

always proposes a new revelation of Himself—the God of historical revelation—who manages all things according to His unfettered choice, and by whose independent will, history is governed. In the Old Testament the Divine name Jehovah looks through successive manifestations of the Deity onward to the incarnation ; but it disappears in the New Testament, since here all desire is appeased, and we have a present God. ELOHIM is the God of the Beginning and End ; JEHOVAH is the God of the Middle. Between the Beginning and End lies the kingdom of grace, a long history, whose essential substance is Redemption, and where God is manifested as Jehovah, “in a word, God the Redeemer.”\*

With respect to this explanation of the Divine name, it may be observed, that although the idea that Jehovah denotes God the Redeemer is arrived at in too circuitous a manner, yet is that idea in accordance with Exod. vi. and many other passages of Scripture. And if *Jehovah* always looks forward to a new manifestation of God’s power or love, we can see a reason why it should come forward prominently before the Exodus, since such a manifestation was then about to take place.

It should be observed that the connexion of the Divine name with mercy did not altogether escape the notice even of the rabbinical writers. Ainsworth,† in

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\* Delitzsch, *Die Genesis ausgelegt* ; Baumgarten, *Theol. Comm.* The interpretations of the Divine name given by these two theologians may, on account of their mutual resemblance, be combined; though they are not, perhaps, in all respects precisely identical.

† *Annotations upon the Five Books of Moses, &c.*

his note on the words "What is His name ?" of Exod. iii. 13, says, "This may imply, after what manner, and to what end, God had now appeared ; whether for mercy or judgment. For God by names manifesteth His works, as after appeareth in Exod. vi. 3. So the Hebrews teach (in *Elle shemoth rabba*, upon this place) that when God *judgeth* His creatures, He is called *Elohim* (God), when He *warreth* against the wicked He is called *Sabaoth* (*Lord of hosts*), when He doth mercy unto the world He is called *Jehovah*, as in Exod. xxxiv. 6, *Jehovah, Jehovah, God merciful and gracious.*" Baumgarten remarks, with reference to the rabbinical distinction between Elohim and Jehovah, which regards the former as the name of judgment, and the latter as the name of grace, that it is quite just, if limited to the period subsequent to the fall.

It seems scarcely necessary to detain the reader with other interpretations of the Divine name which have been proposed. We would rather pass on to investigate its history as exhibited in the Old Testament. It may be premised, however, that in so doing we assume that the earlier chapters of Genesis contain historical truth, and although the reader may be strongly prepossessed in favour of some other view of this portion of Scripture, he will yet perhaps, for the sake of the argument, allow the use of this hypothesis. It may then be shown that the statements of Genesis and Exodus concerning the Divine name are so consistent and harmonious as to afford powerful evidence that our hypothesis is true.

## VI.

## FIRST EMPLOYMENT OF THE NAME JEHOVAH.

Adam and Eve, after they were expelled from the garden of delights, we may well believe, often pondered the mysterious prediction concerning the "Seed of the woman;" "I will put enmity between thee and the woman, and between thy seed and her seed: it (*or he*) shall attack thy head, and thou shalt attack his heel." The gloom which would arise when they thought of the happiness which they had forfeited; of the displeasure of their gracious Creator, and of the penalty which still awaited them, was probably relieved only by the ray of light which this promise afforded. It would thus become the centre around which their most fondly cherished hopes would cluster, and the theme upon which, more than all others, they would delight to converse.\* A little reflection will probably suffice to show that if they looked forward to a personal deliverer, and discoursed frequently concerning his advent, they would not only naturally, but necessarily, give some name to the object of their hope. Such a name might be expected, not only to represent their belief that the promise would be fulfilled, but also to be in harmony with the indistinctness of the terms in which it is expressed. Perhaps no name can comply with these conditions more closely than Jehovah, or *Yahveh*, taken as properly future, "He who shall be." This name would

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\* See Dr. Pye Smith's *Scripture Testimony*, 4th edition, p. 155.

not, however, indicate that the Deliverer was to be a Divine Person, for of this the promise contained no mention ; and there appears to be no evidence that it had been yet revealed to Adam and Eve.

‘ This view of the origin of the name Jehovah agrees with the fact already mentioned, that the first recorded instance of its employment was after the birth of Cain. If the mind of Eve had been intensely occupied with the promise, it was natural that she should suppose, when she became a mother, that she had received its fulfilment, and, giving vent to her feelings, should exclaim, “ I possess a man, even JEHOVAH !”

But though this is an accurate translation of the words of Eve, as recorded in Gen. iv. 1, yet translators and interpreters have by no means universally adopted it. This fact admits of easy explanation. Jehovah was supposed to be here, as elsewhere, a name of God, and it was considered altogether incredible that Eve should regard her babe as being indeed the Creator of the world. A departure from the natural and obvious construction of the words was therefore considered necessary. Thus Delitzsch says that the words of Eve “ might grammatically very well signify, I have brought forth a man, Jehovah ; for after one accusative is frequently found another with **את** giving a closer definition, vi. 10, xxvi. 34, while **את-****ת** does not elsewhere occur in the sense, ‘ with Jehovah,’ but instead of this **עם-****אלֹהִים** 1 Sam. xiv. 45. Eve would, then, in disappointed expectation, regard the man child which she had brought into the world as Jehovah become man ; but the knowledge that Jehovah Himself would become man has been

through the promise iii. 15, by no means rendered possible.”\* Accordingly we find in the English version, “I have gotten a man from the LORD,” while, the Septuagint gives, as the meaning, Ἐκτησάμην ἀνθρώπον διὰ τοῦ Θεοῦ “I acquired a man through God,” and similarly the words are now often rendered, “I have obtained a man *by the help of Jehovah*.” Still we are not without authority in support of the strictly grammatical rendering. The Syriac Peshito and the Targum of Pseudo-Jonathan take the words “man” and “Jehovah,” as in apposition, as denoting the same person. Among the modern interpreters who have adopted the same view, may be mentioned the late Dr. Pye Smith, who conscientiously adhered to the more grammatical rendering, notwithstanding the difficulty which resulted from Jehovah being regarded as from the first a Divine name. This difficulty, however, disappears when we regard Jehovah as not originally a Divine name, but as simply denoting the Deliverer of the first promise, the Seed of the woman.

But, it may be asked, is not this a fanciful hypothesis unsanctioned by the primeval records? To this it may be replied that the third and fourth chapters of Genesis furnish very satisfactory evidence in support of our position. When Eve is represented as speaking of God, she never elsewhere employs *Jehovah*. Although *Jehovah* is used in the narrative generally as a Divine name, no sooner does Eve speak than this name disappears. Thus, in the fourth chapter, *Jehovah* is employed

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\* *Die Genesis ausgelegt*, p. 147.

throughout with the exception of the words of Eve contained in verse 25, "For **ELOHIM** hath appointed me another seed instead of Abel, for Cain slew him." But the most important testimony is that furnished by the narrative of the temptation and fall in the third chapter. The change of the Divine name is here so marked as to leave no doubt of its being intentional. Jehovah Elohim (English version, the **LORD** God) is at first used, but, when the Serpent addresses Eve, Jehovah is at once dropped :—

"And the Serpent was more crafty than any wild beast which **JEHOVAH ELOHIM** had made. And he said unto the woman, Has **ELOHIM** even said, Ye shall not eat of any tree of the garden? And the woman said unto the Serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden **ELOHIM** has said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the woman, Ye shall not die indeed; for **ELOHIM** knows that when you eat of it, your eyes will be opened, and you will be like **ELOHIM** knowing good and evil." (iii. 1—5.) Passing over the sixth and seventh verses, in which the Deity is not named, we find the use of *Jehovah Elohim* resumed in verse 8. "And they heard the voice of **JEHOVAH ELOHIM** walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of **JEHOVAH ELOHIM** in the midst of the trees of the garden."

This remarkable variation would seem designed expressly to show that Jehovah was not at first a name of

God. It is true other explanations have been proposed, as that it would have been profane to put the holy name Jehovah into the mouth of the serpent,\* or, that it was a master-stroke of policy on the part of the tempter to keep out of view the name Jehovah.† But these explanations, whatever merit they might otherwise possess, are obviously unsuitable to iv. 25, and it seems scarcely possible to suggest an adequate cause other than that it was the intention of the writer to teach that Jehovah was not at first a name of God. But the question presents itself, When did it become so? Does the sacred record contain any note of the time when *Jehovah* was transferred to God? Of this we may not unreasonably expect to find some indication, if the intention of the writer was as we have concluded.

## VIL

## JEHOVAH A DIVINE NAME IN THE DAYS OF ENOS.

The last verse of the fourth chapter of Genesis is translated in the English version, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." The last words of this verse have greatly embarrassed translators and commentators, who have evinced their perplexity by a variety of renderings and interpretations. The Septuagint, and some other of the ancient versions, take the words as referring, not to men in general, but to

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\* Kalisch.

† Hengsteuberg, *Genuineness of the Pentateuch*.

Enos, who "hoped to call on the name of the Lord God," or, who "began to call on the name of the Lord." Others regard the passage as teaching that then men began to be called by the name of Jehovah, that is, "sons of God." Others, that the worship of Jehovah began now to be celebrated in more solemn form; others, that it points to a profane use of the name Jehovah, or to a defection from the true God. It is not difficult to find a cause for this variety. The more natural renderings of the words, "Then they began to call on the name of Jehovah," or, "then they began to call by the name Jehovah," might well seem embarrassing, if not inexplicable, unless the facts connected with the use of the Divine names in the third and fourth chapters of Genesis were taken into account. But if we view the passage in connexion with the previous discriminating use of the Divine names, its meaning may become apparent. It scarcely admits of doubt that it points to the period when God was first worshipped as Jehovah, in consequence probably of His having been pleased to reveal the fact that He Himself would be the Deliverer of man.

Of the renderings given above, the first, "then they began to call on the name of Jehovah," is in conformity with the usual meaning of "קָרְא בְּשָׁם", but the second, "then they began to call by the name Jehovah," may be defended by a reference to Isa. xlvi. 1, and xlv. 4, and other passages. But from both renderings the same general sense may be elicited—that God was, in the days of Enos, first known as JEHOVAH. In accordance with this is the fact that when next an antediluvian is represented as speaking of God, he employs *Jehovah*.

“And Lamech lived a hundred and eighty-two years, and begat a son ; and he called his name Noah, saying, ‘This shall comfort us from our work, and from the toil of our hands ; from the ground which JEHOVAH cursed.’”

## VIII.

### THE ANTEDILUVIAN THEOCRACY.

It may not be superfluous to say here a few words with respect to the probable existence of an antediluvian theocracy. That “the sons of God,” mentioned in the sixth chapter of Genesis, were the pious descendants of Seth, is an opinion which has been long regarded as probable. There are, however, in the primeval history, indications which may lead us to conclude that more is implied in the designation “the sons of God,” than piety superior to that of other men, if, indeed, this is at all intended.\* It seems not improbable that, like the

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\* As the nature of “the sons of God,” of Gen. vi. 1, is not uncommonly called in question, several considerations tending to show the probability that they were *men*, may be adduced. First, the apparent opposition between “the sons of God” and “the daughters of *men*,” does not preclude the possibility of the former being a designation of a particular class of men, and the latter, that of the daughters of men in general—of *other* men (comp. Judg. xvi. 7; xviii. 28; Psalm lxxiii. 5). Secondly, the context agrees well with this view. The first verse of chap. vi. seems to connect itself with the statement which concludes chap. iv., where angels are certainly not intended. And chap. v., even if it is a distinct document, was not improbably inserted to explain who “the sons of God” were. Thirdly, the withdrawal of the Divine Spirit from *men* appears closely connected with what precedes, and may be regarded as the punishment to be inflicted on “the sons of God,” on account of the

Israelites, "the sons of God" were separated from other men by divinely appointed rites and observances. In support of this assertion, the mention of the distinction between clean and unclean animals (vii. 2, 8) may be adduced; as well as of the displeasure of the Most High, displayed after the intermarriage of "the sons of God" with "the daughters of men." This displeasure seems most easily accounted for, by supposing that the union in question was a violation of an express command; that, as the Israelites were not permitted to form alliances with the people of Canaan, so "the sons of God" were strictly prohibited from intermarrying with the rest of mankind.

That the distinction between clean and unclean ani-

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alliance which they had contracted. Fourthly, the respite of a hundred and twenty years cannot so well be accounted for, if the passage is regarded as teaching the commerce of spiritual beings with women. Even if we could admit the possibility of such intercourse (but see Matt. xxii. 30; Mark xii. 25; Luke xx. 36), might we not rather suppose that the Holy One would have immediately interposed, than that the interposition should have been deferred for one hundred and twenty years? Was not this interval a period during which "the sons of God" might have repented? Fifthly, the testimony of vi. 11, 12, is important; God saw that *all flesh* had corrupted its way on the earth.

It does not seem desirable here to inquire whether angels may not, in a previous stage of existence (comp. 1 Cor. xv. 46), have possessed material bodies and corresponding passions and appetites. Analogy does not appear, however, to render such an opinion altogether improbable (comp. *Biblical Review*, Jan. 1848: Art. "Sketches of the Doctrine of Angels.") Still, the scope of the antediluvian history seems certainly to require us to regard "the sons of God," and "the daughters of men," as having a common origin, but the former as representing the kingdom of God, established in opposition to the manifestation of evil.

imals had reference to their use as food, and not to their employment in sacrifice, is rendered probable by a comparison of Gen. vi. 19, 20, 21, with vii. 2, 3. In the first of these passages Noah is directed to take into the ark a pair of every kind of animals, no distinction being made between the clean and the unclean, and also to take "of all food which is (*or* may be) eaten." In the second passage the direction respecting food is omitted, but Noah is ordered to take clean animals by sevens, and therefore we may not improbably infer that a portion of this larger number of clean animals was to be used as food.

Again ; a new world rose from the waters of the flood, and God then made a new covenant with man. The antediluvian theocracy, if it existed, had passed away. Now if the distinction between the clean and unclean was designed to separate "the sons of God" from the rest of men, we may not unreasonably expect to find some indication that, after the flood, it was abolished. This expectation is met by the words of Gen. ix. 1—4, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and fill the earth ; and the fear of you, and the dread of you, shall be on all the beasts of the earth, and on all the birds of heaven ; on all the creeping things with which the earth swarms, and on all the fishes of the sea : into your hand are they given. *Every creeping thing that liveth shall be yours as food ; as the green herb do I give you all ; only flesh with its life, its blood, ye shall not eat.*"

If we suppose that this passage contains the first grant of animal food to man, it seems scarcely possible to ac-

count for the use of the words **כל רמש** “every creeping thing,” and for the emphasis which is laid on the universality of the grant. But the difficulty passes away, if we take into account the previous mention of clean and unclean animals, and also the altered circumstances of the postdiluvians.

That the consecration of an antediluvian theocratic people was connected with the first calling on (*or by*) Jehovah, is rendered probable by the fact that God again assumed the name Jehovah when He was about to bring out the Israelites from Egypt; to separate them from other men, and to seal them as his peculiar treasure. Now if God bore the name Jehovah, in the antediluvian period, as being then, in a special sense, the God of a chosen people, there would be none, after the flood, to whom God would sustain the relation denoted by this Divine name. And here, again, we have the evidence of Scripture. For Exod. vi. 4, expressly states that, with respect to His name Jehovah, God was not known to Abraham, Isaac, and Jacob.

## IX.

### THE USE OF THE DIVINE NAME BY THE PATRIARCHS.

But still it seems improbable that the use of the name Jehovah would be discontinued during the patriarchal period, even though there should be no chosen people to whom God as Jehovah should sustain a special relation. The *name* might be employed, even if it did not fully retain its ancient significance. Ac-

cordingly we find each of the patriarchs, Abraham, Isaac, and Jacob, using the name Jehovah.

It is perhaps necessary to notice only three occasions on which, during the patriarchal period, the Divine name was employed.

In the blessing of Noah (Gen. ix. 26,) Jehovah is blessed as the God of Shem ; and the distinction thus made between Shem and Japheth is in accordance with the view of the Divine name which has been proposed, since it was to a part of Shem's posterity that the next great revelation of God as the Deliverer was to be made, and it was from Shem that the Redeemer of mankind was destined to proceed.

The place where the great trial of Abraham's faith occurred was called, (English version,) "Jehovah-jireh, as it is said to this day, In the mount of the LORD it shall be seen." It is not easy, or perhaps possible, to determine the true rendering and interpretation of these words ; but the interposition of *Jehovah* to rescue Isaac, and the fact that this Divine name is connected with the scene of deliverance, are worthy of notice.

In the prophetic blessing of Jacob, (Gen. xlix.,) after the prediction concerning Dan, we find the words, "I have waited for thy salvation, Jehovah." This exclamation has been long regarded as showing Jacob's faith in the coming Messiah. It at least furnishes an additional instance of the idea of deliverance being associated with the name Jehovah.

If Jehovah was the name by which God was known in Patriarchal times as the deliverer of men, we gain a new view of the faith of the patriarchs. Their confidence

in Jehovah was not simply a belief that He would bestow the temporal blessings which He had promised, but was essentially the same faith as that of the later church ; faith in the Redeemer of the world whom they would see in Jehovah who made the promises. And this is in harmony with the words of our Lord, "Abraham rejoiced (or earnestly desired) to see my day : and he saw it, and was glad." (John viii. 56.) With regard to this passage, Hengstenberg says, "Jesus saw Abraham, and Abraham saw Jesus. Not the person, but the day of Christ was future to Abraham. And this can be explained only by Jesus being concealed behind Jehovah who appeared to him, and gave him the promise, that in him and his seed all the nations of the earth should be blessed."\*

## X.

## THE ANGEL OF JEHOVAH.

A consideration of the faith of the patriarchs, and of the Divine communications made to them, naturally leads to the inquiry, Who was the *Malak Yehorah*, or Angel of Jehovah, of the Pentateuch and earlier historical books ?

That this Angel was not a created angel who acted as the mouth-piece of Jehovah, but that He was the Divine Person who, in the fulness of time, became incarnate to redeem the world, has been long maintained. The arguments which may be adduced in support of this position are most cogent.

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\* *Christology*, vol. i. p. 41, Clark's lib.

The Angel who appears to Hagar in her distress, "by the fountain in the way to Shur," promises to render her descendants exceedingly numerous. He would thus seem to possess the creative power of God; and He is accordingly identified with Jehovah. (Gen. xvi.)

He identifies Himself with God, when He restrains the hand of Abraham uplifted to slay his son. (Gen. xxii.)

The same Angel, it should seem, though the full designation *Malak Yehovah* is not employed, redeems Jacob from all evil, and is the God whose bounty feeds the patriarch. (Gen. xlvi. 15, 16.)

He appears to Moses in the flaming bush, and becomes the guide of the Israelites through the desert. Jehovah's name is in Him (Ex. xxiii. 21), and when this Angel is present with Israel, Jehovah is present; which would not have been the case, if Israel had been under the guidance of another angel. (Ex. xxxiii.)

The Angel of Jehovah appears to Gideon, and promises to aid him in attacking the Midianites. Here again the narrative exchanges the designation, "the Angel of Jehovah," for Jehovah. (Judg. vi.)

The Angel of Jehovah predicts to Manoah's wife the birth of Samson, and though, while Manoah does not know that He is the Angel of Jehovah, He does not consent to partake of the food Manoah offers to prepare, yet when He has announced that His name is *Pili* or Wonderful, He accepts the kid Manoah offers, ascending in the flame of the sacrifice to heaven. (Judg. xiii.) The name *Pili*, it would seem, from a comparison of Isaia-

ix. 6, was a recognised designation of Jehovah, or of the Messiah.

The words of Hosea xii. 4—6, which appear to identify the Angel of Jehovah with Jehovah the God of hosts, have been already noticed. Especially important is the prediction of Mal. iii. 1, “And suddenly the Lord whom ye seek, shall come to His temple, even the Angel of the covenant whom ye desire.” This prediction seems to refer to a longing for Messiah’s advent, as existing in the days of the prophet. The longed-for Angel of the covenant can surely be no other than the Angel of Jehovah who guided the Israelites in the desert, and with whom, and through whom, the covenant was made.

If the view of the Divine name proposed in the preceding pages is true, God, by adopting the name Jehovah, gave a pledge that He would accomplish the work of Redemption. In the manifestation of the Angel of Jehovah there seems to be a further unfolding of the divine plan of salvation. This manifestation appears designed to teach, not only that there is a distinction of persons in the Godhead, but also that one was to assume “the form of a servant,” to effect man’s redemption. In the fact that the designation “the Angel of Jehovah” passes into Jehovah, we may see how close and intimate is the union between the Divine persons engaged in the redemptive work—that the Son is in the Father, and the Father is in the Son ; that the Son and the Father are one.

It may be worth while here to remark that *Malak Yehovah*, as a designation of office, may appropriately

denote, not only *the* Angel of Jehovah, but *an* angel of Jehovah,\* an angel whom Jehovah employs to execute His purposes. Accordingly the angel of the LORD who, after David's sin, brought the pestilence on Israel, was restrained by Jehovah, when his hand was stretched out to destroy Jerusalem. It would thus seem that this angel was *only* a minister of Jehovah. In 1 Chr. xxi. 15, he is spoken of as *an* angel. Other instances might be adduced, also, from the historical books and the Psalms; but we proceed to notice perhaps the most important of the passages in the Old Testament, which record the appearance of "the Angel of the LORD."

## XI.

### THE DIVINE NAME REVEALED TO MOSES.

The condition of Israel, when Moses was intrusted with his commission, had become a painful servitude. The children of the patriarchs, once the guests, were now the degraded bondsmen of the Egyptians. As the time for their deliverance approached, their shoulders were made to bend more and more under the yoke: the chain of their captivity had become heavier, and their

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\* Even though we may admit with Hengstenberg (*Christology*, vol. iv., app. 3, Clark's lib.), that *mr* *ptw* is, with respect to its form, strictly definite. In designations of office a definite form in the singular may be used (comp. Eccl. v. 5, Heb.), even though there may be a plurality of persons bearing the office. It may be suggested also, whether the use of a definite form would not be in accordance with an infrequency of angelic visitations. We may speak of the seat in the hall on which *the* judge always sits. But could we use this mode of expression, if there were many tribunals in the town?

fetters more galling ; and now the iron had well nigh entered into the soul. The voice of prayer may have ceased, as they sank beneath the burdens of the task-masters, so that now the only sound which could reach the ear of Heaven, was the cry of their groaning.

If we reflect on the depressed and degraded condition of Israel, we may well believe that, if God was known by any name connected with the idea of deliverance, it would be by this name that He would reveal Himself to His suffering people. He might, thus, not only relieve their depression, but also afford them a token and pledge of the great work which He is about to accomplish on their behalf. The uplifted arm of Pharaoh is to be broken. The wisdom of Egypt shall become foolishness, and her “diviners mad.” Her temples shall be conscious of an unwonted presence, before which even her deities shall bow. The reed on which she leans shall pierce her hand, and the cunning devices of her prudent counsellors shall prove to be but a spider’s web. Israel shall be free : but her departure shall be no furtive escape ; for Egypt herself shall lift the yoke from her shoulders, and shall break her chain. Then she shall array her captive with a bridal dress, “jewels of silver, and jewels of gold, and raiment,” and Israel shall come forth from the prison-house “prepared as a bride adorned for her husband.” Nor shall Egypt alone minister to the redeemed of the Lord. Even the powers of nature shall acknowledge them. The winds shall become their servants, and the sea shall call back her waves, that a highway may be opened for them through her depths.

Now, if Jehovah is regarded as the name by which God, as the Deliverer of men, had long been known, the appropriateness of the reappearance of this name, before this mighty deliverance, is at once apparent. If it be supposed to point to the self-existence of God, it can scarcely seem other than out of place at this great crisis in Israel's history. Let us, however, turn aside with Moses, that we may listen to the words of "Him that dwelt in the bush," while He makes Himself known to His servant by His great Name.

Moses, while tending the flock of Jethro, came to Horeb; and, perceiving a bush, or thicket, apparently burning, yet not consumed by the flame, was about to approach nearer, in order to examine the phenomenon more closely, when a voice was heard from the midst of the bush, "Moses, Moses. And he said, Here am I. And He said, Approach not hither: draw thy sandals off thy feet: for the place on which thou standest is holy ground." The LORD then reveals Himself as the God of Abraham, Isaac, and Jacob, and discloses His gracious purpose concerning His people; saying that He had heard their cry, and had come down to bring them up out of Egypt "into a good and spacious land, into a land flowing with milk and honey." Moses was then intrusted with his commission. "And now come, and I will send thee to Pharaoh, and bring forth My people, the children of Israel, from Egypt." Moses timidly shrinks, but is met by the promise of the Divine presence and support, "I will be with thee." In the difficulty which Moses next suggests, we may perhaps see how deeply the Israelites had defiled themselves with the idols of Egypt, though,

as it would seem, they had not wholly forgotten the God of their fathers. "And Moses said unto God; Behold, when I go unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you, and they say unto me, What is his name? what shall I say unto them? And God said unto Moses, I WILL BE WHAT I SHALL BE. And He said, Thus shalt thou say unto the children of Israel, I SHALL BE hath sent me unto you. And God said further unto Moses, Thus shalt thou say unto the children of Israel, JEHOVAH the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This shall be My Name continually, and this My memorial to generation after generation."

The words translated "I will be what I shall be," otherwise most mysterious, become intelligible, if we regard them as looking, at once, back to the original signification of the name Jehovah, and forward to the revelation of the Deity which was to be made in the fulness of time, and to which the Divine name pointed. As this future revelation was about to be symbolically represented, it seems not improbable that God would make the announcement, I will be (now) what I shall be (hereafter). At first sight it may seem that, if it had been intended to make such an announcement, at least the word "hereafter" should have been expressed. But it should be recollected that the words in question evidently have a reference to the Divine name Jehovah, and should be interpreted in accordance with its signification. If, then, this name signified, He who shall be *hereafter*, the words "I will be what I shall be" might

adequately represent, I will be now what I shall be hereafter, that is,—I will show now what MY NAME means.

It may be objected, however, that it is not likely that such a disclosure of God's purpose concerning the redemption of man, would have been made at this comparatively early period in the history of revelation. But it may be replied, that since a series of symbols was to be exhibited, and of symbolic acts to be performed, indicative of the manner in which man's redemption was to be accomplished, it is not unreasonable to suppose that God announced beforehand how He was about to act. Was there not an intended reference to the future in the passover, the putting away of the leaven, the lamb without blemish, the blood-besprinkled portals? Did not the supply of manna foreshadow God's provision for man's deeper wants, the true bread which should come down from heaven? Does not the apostle teach us that the smitten rock was Christ, and that the waters which gushed forth were "spiritual drink"? Was there not to be an indication of good things to come, in the sanctuary wherein was the candlestick, and the table, and the shewbread? in the vail concealing the Holiest of all, with the ark and the cherubim of glory overshadowing the mercy seat? in the purity of the ministering priests? in the continually offered sacrifices? Did not Christ Himself regard the lifting up of the serpent of brass as typifying the manner of His own death, and the cure of the wounded Israelites, as representing the end which that death should accomplish? Was not the rescue from Egypt, the wandering in the desert, the

conquest of Canaan, designed to foreshadow the history of Christ's church? And, what is more important, perhaps, was not the leader of Israel, from the exodus to the conquest, "the Angel of the LORD" who appeared in the flaming bush? Did not the relation which He sustained to the Israelites as their Deliverer, their King, their Guide and Conductor, set forth the relation which, when He had become incarnate, He should sustain to His church, redeemed by His blood, governed by His laws, guided by His wisdom, and at last, aided by His power, victorious over every foe, and possessed of the glorious inheritance which the "land flowing with milk and honey" only adumbrated? If these questions are answered in the affirmative, and if it is admitted that the dispensation about to be introduced was characteristically representative and typical, it cannot surely be regarded as improbable that, at its introduction, the keynote should be sounded, and that God should announce that it would be an illustration and embodiment of the meaning of His great name JEHOVAH.

However startling this view of the words, *Ehyeh asher Ehyeh* may at first sight appear, it should be observed that the principle involved is not dissimilar from that contained in the ancient Jewish interpretation, as found in *Jarchi*, according to which the words were a promise that God would be with the Israelites under the affliction they were suffering from Pharaoh and the Egyptians, as He would be with them in the afflictions to which they should be subjected from other kingdoms.\*

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\* Fagins, in the *Critici Sacri*, after stating that, among more recent Jewish writers, R. Hizkuni regarded the words in question

It would appear, however, that the words thus interpreted were not regarded as connected closely in their signification with that of the Divine name. A similar remark may be made with reference to the note in Poole's *Annotations*, according to which the future is here used, as comprehending "all times, past, present, and to come," or, "to intimate, though darkly, according to that state and age of the church, the mystery of Christ's incarnation, *I shall be what I shall be*, i. e. God-man, and I who now come in an invisible, though glorious, manner, to deliver you from this temporal bondage, shall in due time come visibly, and by incarnation, to save you, and all my people, from a far worse slavery and misery, even from your sins, and from wrath to come."\*

It might be shown that the translation of the words *Ehyeh asher Ehyeh* by the future, *I shall be who (or what) I shall be*, has the support of not a few authorities,

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as pointing, not only to the eternal existence of God, but also as promising that He would be with His people, to redeem them from the power of the Egyptians, adds, that "many of the Hebrews" (plerique Hebraeorum) are of opinion that God not only wished to indicate His eternity, but also to show that He would be with His people, to assist them, as well in the calamity then present, as in all future calamities, and that, on that account, the word יְהִי "I will be" was repeated. He then gives the interpretation of Jarchi: "Unde et R. S. sic exponit, וְאֵיךְ יְהִי כְּבָדָה וְאֵיךְ יְהִי כְּבָדָה *Ero cum eis in præsenti tribulatione qui ero cum eis in afflictione reliquorum regnum.*"

\* It is added, however, "Of this name of God see Rev. i. 4. 8, and xvi. 5," and it is stated also that Jehovah is "a word of the same root and signification with *I am*," i.e., EHYEH. Poole would thus appear to have made a *Christian* application of the interpretation of Jarchi, without having seen that the words *Ehyeh asher Ehyeh* are necessarily connected in their signification with that of Jehovah.

ancient and modern: but the admissibility of such a rendering is scarcely likely to be called in question.

The connexion of the idea of deliverance with the name Jehovah comes out most clearly in Exod. vi. 2—7: “And God spake unto Moses, and said unto him, I am JEHOVAH; and I appeared to Abraham, to Isaac, and to Jacob, as EL SHADDAI, but, with respect to My name JEHOVAH, I was not known unto them. And I also established My covenant with them to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And I have also heard the groaning of the Israelites, whom the Egyptians cause to labour; and I have remembered My covenant. Therefore say to the Israelites, *I am JEHOVAH, and I will bring you forth from beneath the burdens of Egypt; and I will deliver you from their servitude; and I will redeem you with an outstretched arm and with great judgments; and I will take you for My people, and I will be your God; and ye shall know that I am JEHOVAH your God, that bringeth you forth from beneath the burdens of Egypt.*”

The connexion between the Divine name and deliverance is here rendered so conspicuous, and expressed with such emphasis, as to render it remarkable that it should have been so generally overlooked. The third verse, to which reference has been already made (Sect. IX.), has been regarded as affording a vantage-ground to those who would assail the authority of the Pentateuch. The statement it contains has been considered irreconcileably opposed to the representations of Genesis, according to

which the name Jehovah was known to, and used by, the patriarchs. It is indeed difficult to find an adequate explanation of the passage, on the supposition that *Jehovah* denotes that God is self-existent and immutable, since there appears no reason why this should not have been known to the patriarchs as well as to their descendants. But the case is different when JEHOVAH is regarded as the covenant-name of God ; as the name of God viewed as *The Redeemer*. We have seen that there is reason to believe that, before the flood, God sustained a special relation to an elect and consecrated people. This antediluvian theocracy, if it existed, must have passed away with the flood. During the patriarchal period there appears to have been no chosen nation to whom God revealed Himself as their Deliverer, their Protector, and their King. But the *name* Jehovah might be employed by the patriarchs, even if no embodiment of its meaning existed ; if God did not openly manifest Himself as *The Redeemer*. The patriarchs only saw the promise afar off. Neither Abraham, the friend of God, nor Isaac, nor Jacob, was permitted to behold the deliverance from Egypt and the establishment of the theocracy. But our passage contains a statement made when that deliverance was about to be effected ; when the Deliverer of Israel was about to make known the meaning of His great and glorious name—to show that He alone is JEHOVAH, and that beside Himself there is no Saviour.

## XII.

THE DIVINE NAME AND THE CONSECRATION OF  
ISRAEL.

To illustrate the closeness of the union which was formed between Jehovah and the chosen people, the sacred writers make use of metaphors borrowed from the closest ties of human relationship and dependence. Israel was a newly-born child, upon which no care had been bestowed ; but which, cast forth into the field, was left to perish. Jehovah passed by, and pitied : He took the child, and cherished her ; and when she had become marriageable, He espoused her Himself : “I sware unto thee, and entered into covenant with thee, saith the Lord Jehovah, and thou becamest Mine.” (Ezek. xvi. 8.) Israel was Jehovah’s bride, whom He took by the hand and led forth from Egypt, and whose unfaithfulness provoked Him to jealousy. “I took them by the hand to bring them forth from the land of Egypt,” but “they broke my covenant, and I acted to them as their lord, saith Jehovah.” (Jer. xxxi. 32.)

The consecration of Israel as the peculiar people of God appears closely connected with the revelation of God as Jehovah. “I am JEHOVAH—and I will take you for My people, and I will be your God.” When, in Deut. vii. 3—9, the Israelites were prohibited from intermarrying with the nations of Canaan, they were reminded that their God was Jehovah, who had redeemed them from Egypt : “And thou shalt not make

marriages with them ; thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son.—For thou art a holy people to JEHOVAH thy God, JEHOVAH thy God hath chosen thee to be a peculiar people to Himself, above all the peoples which are on the face of the ground.—Because JEHOVAH loved you, and because He kept the oath which He sware to your fathers, JEHOVAH hath brought you out with a mighty hand, and redeemed thee from the house of bondsmen, from the hand of Pharaoh king of Egypt.” In Lev. xi. 43—45, when abstinence from unclean food is enjoined, as a motive to obedience, it is added that the God of Israel is Jehovah, and that He has delivered His people : “Defile not yourselves with any creeping reptiles, and pollute not yourselves with them, that ye should be polluted by them ; for I am JEHOVAH your God : therefore ye shall sanctify yourselves, that ye may be holy ; for I am holy : and ye shall not pollute yourselves with any reptiles that crawl on the earth ; for I am JEHOVAH that bringeth you up from the land of Egypt, to be your God : therefore ye shall be holy ; for I am holy.”

That the isolation of Israel should follow the manifestation of God as *The Redeemer*, and be closely connected with it, appears sufficiently accounted for, if we regard the consecration of the chosen nation as symbolical—as prefiguring the sanctification of Christ’s redeemed people, the true theocracy. The words “for I am Jehovah,” as annexed to many commands in the Law, seem, also, to acquire a new significance, and to show that the obedience of the Israelites was intended

to be a grateful obedience ; that they, like Christ's redeemed people, were to be moved by love—love excited by the remembrance of deliverance ; in the one case, of deliverance from Egyptian bondage by a mighty hand and a stretched-out arm, in the other, of redemption obtained by “the precious blood of Christ, as of a lamb without blemish and without spot.”\*

### XIII.

#### THE DIVINE NAME IN THE PSALMS.

If it is true that Jehovah was the name of God, viewed as the Deliverer or Redeemer of His people, we may well expect that traces of such a fact would appear in the devout utterances of the Psalms, when iniquity is remembered, and the spirit is bowed down ; or when, heart and flesh failing, the soul draws near to the gates of death ; or when, delivered from the grave, or brought again into the paths of righteousness, God's servant tunes his lyre to sing of lovingkindness and tender mercy.

Perhaps, no part of the evidence furnished by the Psalms is more important than the fact that Jehovah is implored, *for His name's sake*, to forgive transgression, and guide and bless His servants, as in the following passages :—How long, O JEHOVAH ? wilt Thou be angry for ever ? Will Thy wrath burn like fire ?—Remember not against us former iniquities : let Thy tender mercies

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\* See *Philosophy of the Plan of Salvation*, chap. v.

come speedily before us ; for we are brought very low. Help us, O God of our salvation, *for the glory of Thy name* ; and deliver us, and hide our transgressions, *for Thy name's sake* " (lxxix. 5, 8, 9). " In Thee, O JEHOVAH, I have trusted—be Thou my strong rock, a fortress to save me—and *for Thy name's sake* lead me and guide me.—Into Thy hand I commit my spirit ; Thou hast delivered me, O JEHOVAH, the faithful God " (xxxi. 1—5). " And Thou, O JEHOVAH, the Lord, *do with me according to Thy name* : because Thy mercy is good, deliver Thou me " (cix. 21). " Revive me, O JEHOVAH, *for Thy name's sake* : according to Thy righteousness, bring my soul out of distress" (cxliii. 11).

If the Divine name has the signification which has been attributed to it in the preceding pages, the passages just cited afford grounds for the belief that even Old Testament saints expected God to be merciful to them, only when manifested as *The Redeemer*.\*

But, in order to turn aside the force of this evidence,

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\* Ainsworth, in his *Annotations on the Pentateuch*, says on Exod. vi. 3, "The Jews of a long time have not used this name, but for it they read *Adonai*, that is, *Lord*. One of themselves hath written thus: *Why do the Israelites pray in this world, and are not heard? Because they know not the plain name [of God, which is Jehovah] in the world to come [the world] of the Messiah; God will make it known unto them, and then they shall be heard.* *Jalkut*, in Psal. xci. This testimony is true upon them, not for the sound of the letters, but for the want of faith in Christ, who is called *Jehovah our Justice*, Jer. xxiii. 6. When they shall be converted unto Him, God will hear them, Joh. xvi. 23." The words bracketed are in Ainsworth's note.

it may be said, perhaps, that the *name* of God is used in Scripture, as equivalent simply to the *renown* or *character* of God, and that the passages in question give no evidence concerning the meaning of the word *Jehovah*. It may be questioned, however, whether a single text can be adduced in which there is a reference to the character of God altogether apart from His name as representing, or expressive of, that character. The only adequate explanation would seem to be, that, in the view of the Psalmist, the name of JEHOVAH was connected with the ideas of deliverance, protection, mercy. If we could take the passages in question by themselves, we might form the conclusion that this association had been formed simply on account of God's power having been previously exerted to deliver, protect, and bless ; but still the fact would remain, that the name JEHOVAH was regarded by the Psalmists as the name of God the Redeemer or Deliverer of His people. The testimony of the Pentateuch, however, precludes this conclusion ; and when we regard the name JEHOVAH, in which the Psalmists trusted, as looking forward to the manifestation of God in Christ, we discern a beautiful harmony between their petitions and those which are offered under the New Dispensation, when God's mercy is implored for the sake of a crucified and risen Saviour—when whatsoever is asked, is asked only in the name of Jesus.

Out of many passages to which reference might be made, it seems necessary only to adduce a few others. Psal. ix. 10, seems clearly to show that, when the Psalmists speak of the name of God, they refer not

merely to His character, but to His name JEHOVAH. "And JEHOVAH will be a refuge for the afflicted, a refuge in times of trouble. And they that know Thy name will confide in Thee ; for Thou, O Jehovah, hast not forsaken those who seek Thee."

The Divine name is a source of strength : "May JEHOVAH answer thee in the day of trouble ; may the name of the God of Jacob defend thee.—We will rejoice in thy salvation, and in the name of our God we will set up our banner ; may JEHOVAH fulfil all thy petitions" (xx. 1, 5).

In the first part of Psalm cii., the Psalmist depicts his great distress, or perhaps, rather, the affliction of God's people, but he turns to Jehovah :—"Thou, O Jehovah, wilt endure for ever, and Thy memorial to generation after generation. Thou wilt arise, Thou wilt have mercy on Zion ; for the time to favour her, the set time has come. For Thy servants take pleasure in her stones, and regard her dust with favour.—For He hath looked down from the height of His sanctuary ; from heaven did JEHOVAH behold the earth ; to hear the groaning of the prisoner ; to deliver those appointed unto death, to declare in Zion the name of JEHOVAH, and His praise in Jerusalem." The words, "Thy memorial to generation after generation," probably are a quotation from Exod. iii. 15, where JEHOVAH, the memorial of the God of Israel, is associated with His purpose to deliver His people ; and accordingly, at the mention of God's memorial, the hope of the Psalmist seems to be rekindled, and he expresses his belief that God will yet arise and have mercy on Zion. In Exod.

iii. 7, 8, Jehovah has heard the cry of His people, and has come down to deliver them. In our Psalm, He looks down from heaven, "to hear the groaning of the prisoner; to deliver those appointed unto death," and thus to declare His name in Zion, and His praise in Jerusalem.

## XIV.

### THE DIVINE NAME IN THE PROPHETS.

The prophecies of Isaiah, especially in the section chaps. xl.—lxvi., furnish a welcome confirmation of the evidence of the Pentateuch and Psalms. We may here see clearly that the character of the God of Israel, as pre-eminently THE REDEEMER GOD, is represented by the name JEHOVAH in which He glories.

When the pride of Assyria has been humbled, "the remnant of Israel, and such as are escaped of the house of Jacob" trust in JEHOVAH in truth (x. 20). It is JEHOVAH who becomes the salvation of His people, when "the dispersed of Judah" are gathered from the four corners of the earth (xii. 2, xi. 12). It is JEHOVAH whose reign, "before His ancients," in Mount Zion, and in Jerusalem, is so glorious that the moon is confounded and the sun ashamed (xxiv. 23). It is JEHOVAH who prepares for "all people," on His mountain, "a feast of fat things full of marrow;" who destroys death, and wipes away the tears from all faces (xxv. 6, 8). It is He who has been waited for; whose name has been the desire of the soul; and whose salvation makes the city of

the land of Judah strong as with "walls and bulwarks" (xxvi. 1, 8). It is in JEHOVAH that the humble rejoice, when "the terrible one" is brought down, and "the scorner" consumed (xxix. 19, 20). It is JEHOVAH's redeemed ones who return along "the way of holiness," and come to Zion with rejoicing, and with everlasting joy upon their heads (xxxv. 8, 10).

In the scene disclosed in the first part of the fortieth chapter, the mighty JEHOVAH is seen, conducting His people through the desert, on their return from Babylon. Strong is His hand, and powerful His arm, to protect His charge, and He watches over them as they journey onward, with the solicitude of a careful shepherd who, as he leads his flock towards new pastures, gathers the lambs with his arms, and carries them in his bosom (xl. 10, 11).

It is JEHOVAH, the Redeemer, the Holy One of Israel, who holds Israel by the right hand, saying, "Fear not, I will help thee" (xli. 13, 14).

The passage, xlvi. 7, 8, furnishes evidence scarcely less conclusive than that of Exod. vi., to show that the name JEHOVAH is naturally connected with deliverance or redemption. The commission to the servant of Jehovah "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," is followed immediately by the declaration, "I am JEHOVAH: that is My name, and My glory will I not give to another, neither My praise to graven images." From this passage—which should be compared with Ps. cii. 20, 21, and Hosea xiii. 4—it would appear that deliverance from prison and darkness is

expressed by the name JEHOVAH, and also that, as compared with other gods, the God of Israel regarded it as His peculiar glory, that He was a Saviour.

Quite similar is xliii. 11, "I, even I, am JEHOVAH ; and beside me there is no Saviour," where again there would seem to be a comparison with idols. And the emphatic manner in which the God of Israel announces that He is Jehovah and the only Saviour, appears clearly to show that the words "Jehovah" and "Saviour" are closely related with respect to their signification.

In vers. 14—21, the deliverance from Babylon is compared with the rescue from Egypt. He who of old made "a way in the sea, and a path in the mighty waters," and who, with the same waters, quenched the glory of Pharaoh, his chariot and horse, his army and power, was JEHOVAH, the Redeemer, who delivers His people from Babylon, and prepares for the captives a "way in the wilderness" and "rivers in the desert."

It is JEHOVAH who blots out the transgressions of Israel as a thick cloud, and who addresses to His people the exhortation, "Return unto Me ; for I have redeemed thee" (xlii. 22).

Those who "carry the wood of their graven image" have no knowledge: their idols cannot save. No graven image is like JEHOVAH, "a just God" and "a Saviour." The makers of idols are ashamed and confounded, but Israel is saved by JEHOVAH with "everlasting salvation" (xli. 16, 17, 20, 21).

With respect to the twenty-second verse, "Look unto

Me, and be ye saved ; for I am *God*, יְהוָה, and there is none else,” it may be observed that nations are addressed who supposed that the objects of their worship were *gods*, but who knew not Jehovah. We have thus an adequate reason for the omission of *Jehovah*, which otherwise the sense might seem to require. And it should be added, that, in xliii. 11, “I, even I, am Jehovah; and beside me there is no Saviour,” the declaration is made to Israel, the people of God.

Jehovah’s people are taken for nought, and they that rule over them make them to howl ; but JEHOVAH makes bare His holy arm to deliver them. And His people know His name (lii. 5, 6, 10).

When the glory of Jehovah rises on Zion, and the splendour which she reflects attracts distant nations ; when they fly to her as a “cloud, and as the doves to their windows ;” when to her come the dromedaries of Midian and Ephah, the flocks of Kedar, and the rams of Nebaioth ; when the ships of Tarshish bring her “sons from far, their silver and their gold with them ;” and through her ever open gates comes in the wealth of the Gentiles, then she knows that JEHOVAH, the Mighty One of Jacob, is her Saviour and her Redeemer (ix.)

The testimony of Jeremiah, though less abundant than that of Isaiah, is not unimportant.

The prophet implores Jehovah to act with His people in accordance with His name ; and what this means is sufficiently clear when the prophet addresses Him as “the hope of Israel, the Saviour thereof in time of trouble.” “O JEHOVAH, though our iniquities testify

against us, act according to Thy name ; for our backslidings are many: we have sinned against Thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldst Thou be as a sojourner in the land, and as a traveller who turns aside to pass the night ? Why shouldst Thou be as a man amazed, as a mighty man who cannot save ? and Thou, O Jehovah, art in our midst, and we are called by Thy name : give us not up" (xiv. 7—9).

In the twenty-third chapter, the prophet tells of a just and prosperous king who should spring from David ; in whose days Judah should be saved, and Israel dwell securely, and who should bear the name JEHOVAH TSIDKENU, Jehovah our Righteousness (xxiii. 5, 6), and, according to xxxiii. 15, 16, unless there is an error in the text, Jerusalem, enjoying the salvation of Jehovah, is to be called by the same name.

In l. 33, 34, Jehovah's power to save is declared : "Thus saith JEHOVAH of hosts ; The children of Judah and the children of Israel are oppressed together ; and all who took them captive have held them fast : they would not let them go. Their Redeemer\* is strong ;

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\* It may be objected that the word "Redeemer," viewed with regard to its derivation, does not here truly represent the Hebrew **goel**, and that Israel was to be delivered rather by divine power than by the payment of a price or ransom. In answer to such an objection it may be sufficient to refer to the words of Isa. xliii. 3, 4, from which it would appear that an exercise of divine power does not preclude the idea of a ransom or substitution,—the giving Egypt, Ethiopia, and Seba for God's people ; men for them, and people for their life. The original meaning of the word **gaal** appears uncertain, the cognate languages affording apparently little or no assistance (Gesenius, *Thesaurus, sub voce*), but, as compared with **padah**,

JEHOVAH of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon."

Two passages from the prophecies of Ezekiel may be cited, xxxvi. 21—38, and xxxvii. 1—14. In the first of these, Jehovah declares His purpose to sanctify His great name, which the house of Israel have profaned among the heathen, and to do this by gathering His people together, and bringing them into their own land, by cleansing them from pollution, by giving them a new heart and a new spirit, and by making them walk in His ways and keep His judgments. This He does, not for the sake of Israel, but for His holy name's sake. The second passage contains the vision of the dry bones. The bones, which the prophet beheld, scattered in confusion over an "open valley," or plain, are quickened, dispose themselves in order, bone uniting with "his bone," and, covered anew with flesh and sinews, stand up an exceeding great army, that they may know that their God is Jehovah.

In Hosea xiii. 4, we have a declaration resembling that of Isa. xlivi. 11. Jehovah compares Himself with the idols for which Ephraim had forsaken Him, and claims it as His special distinction that He is a Saviour. It was none but He who delivered His people from Egypt, and sustained them "in the wilderness, in the land of great drought."

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the word seems to make more conspicuous the idea of justice, as manifested in deliverance. And this may be regarded as implied in the words of our passage, rendered, "He shall thoroughly plead their cause."

Joel described the approaching day of Jehovah, when the earth should quake and the heavens tremble, and Jehovah, at the head of His army, utter His voice. The prophet, however, forgets not to remind his countrymen that Jehovah their God is merciful and gracious, and “repenteth Him of the evil.” He predicts also “the great and terrible day of Jehovah,” to be heralded by portents in heaven, and on earth, when “whosoever shall call on the name of JEHOVAH shall be delivered;” —a declaration which, it should be observed, is applied in the New Testament to the reception and belief of the gospel (chap. ii., comp. Acts ii. 21, and Rom. x. 13).

Jonah, in “the fish’s belly,” praises Jehovah for having brought up his life from corruption, and to Him the prophet ascribes salvation (ii. 6, 9).

Micah turns away from his treacherous countrymen to Jehovah, on whom he expresses his determination to wait, as on the God of his salvation. Though the prophet should sit in darkness, Jehovah will be a light unto him. Of Jehovah he says, “He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depth of the sea.” “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?” (chap. vii.)

Habakkuk, in the noble ode contained in the third chapter, celebrates the deliverance Jehovah had wrought for His people, and declares that he will “rejoice in JEHOVAH,” and joy in the God of his salvation, even though the fields lay desolate, and the fig-tree, and the *vine, and the olive* fail.

Before the conclusion of Zephaniah's prophecy, the light of the Sun of Righteousness breaks through the "clouds and thick darkness :" "JEHOVAH thy God is in the midst of thee ; as a mighty one He will save ; He will rejoice over thee with joy ; He will rest in His love ; He will exult over thee with a joyous shout."

The prophecies of Zechariah contain references which should have especial attention. The words of chap. x. 12, would seem, at first sight, almost to point to the conclusion, that there are *two Jehovahs*. "And I will strengthen them by JEHOVAH : and they shall walk in His name, saith JEHOVAH" (x. 12). Here the speaker Jehovah appears to be distinguished from the Jehovah through whom strength was to be imparted. The transition from the pronoun of the first to that of the third person in chap. xii. 10, resembles this distinction : "And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and supplication ; and they shall look to Me whom they have pierced, and they shall mourn over HIM, like the mourning for an only son, and they shall lament over HIM bitterly, like the lamentation over a firstborn." It seems probable that in this passage, Jehovah, as in xi. 13, identifies Himself with the Shepherd of His people, who yet has a distinct personality. Additional evidence of this is found in chap. xiii., "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith JEHOVAH of hosts : smite the Shepherd, and the sheep shall be scattered." A consideration of the whole of these passages can scarcely leave it doubtful that in x. 12, and xii. 10, a distinction is really intended,

and that we have not a merely idiomatic change of person. These quotations may be well compared with the representation of the Pentateuch concerning "the Angel of Jehovah," which designation, as we have seen, in the course of a narrative passes away, and is changed for Jehovah.

The same remark may be made with regard to the passage, Mal. iii. 1, to which reference has been already made, "Behold, I will send My Messenger, and He shall prepare the way before ME: and the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye wish for: behold, He shall come, saith JEHOVAH of hosts."

Before passing from the testimony of the prophets, the reader's attention may be directed to the breadth of the basis of Scriptural evidence on which the interpretation of the Divine name, proposed in the preceding pages, rests. It is not concerned simply with the possible meaning of one or two disputed or difficult texts, but, as the passages cited may suffice to show, in a much fuller sense, with the testimony of the Pentateuch, the Psalms, and the Prophets.

## XV.

### JEHOVAH THE HOLY ONE.

In contemplating the name Jehovah as expressing Deliverance or Redemption, we are in danger, perhaps, of overlooking its full significance. The deliverance predicted in the promise of Gen. iii. 15, was to be accomplished by attacking the Serpent's head, and throughout

the Old Testament, the name of Jehovah is connected with antagonism to evil. Jehovah is the Holy One as well as the Deliverer. It is thus that Jehovah appears to the enemies of the theocracy as "a man of war," and makes known His great and terrible name, by their destruction. The name of Jehovah, like the pillar of cloud and fire, which symbolized His presence, while it gives light to His people, is a source of darkness and confusion to their foes. And even to Jehovah's people, when they no longer rejoice in the light of Jehovah, but rebel against Him, and will have none of His ways, the light of Israel becomes a fire, and his Holy One a flame, to consume the thorns and briers from Jehovah's vineyard. The sinners in Zion tremble at that name, to which, as to a strong tower, the righteous run, and are safe.

Though Jehovah is described by the sacred writers as longsuffering and slow to anger, yet, at last, His fury is poured out on His enemies, like fire. Then before Him the mountains quake, and the hills melt. The fire kindled by His anger burns to the depths of Sheol. It devours the earth and her produce, and sets on fire the foundations of the mountains. The name of Jehovah cometh from far, burning with His anger: His lips are full of indignation, and His tongue is as a devouring fire. The pile of wood in Tophet is kindled by the breath of Jehovah, as by "a stream of brimstone." "Who can stand before His indignation? and who can abide in the fierceness of His anger?" (See Nah. i., Deut. xxxii., Isa. xxx.) It may be thought that descriptions such as these are scarcely consistent with the idea that *Jehovah*

expresses deliverance ; but it should be remembered that they in part depict the wrath of God as displayed towards the enemies of the theocracy, and His power exerted for the deliverance of His people. And, besides this, it may be observed, that, in the Messianic prophecies, the Messiah is represented as victorious over His enemies, and as crushing them under His feet. The words of the second Psalm show that no argument against our view can be drawn from the description of Jehovah's anger, to which reference has just been made :— “ Thou shalt break them with a rod of iron ; Thou shalt dash them to pieces, like a potter's vessel.—Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled a very little ; ” or, as it may be rendered, “ when His wrath is kindled suddenly.” In the New Testament also, the enemies and unfaithful servants of Christ are described as devoted by Him to terrible destruction ; for to Him all judgment has been committed.

The important passage, Exed. xxxiv. 5—7, may be here appropriately considered :—“ And JEHOVAH descended in the cloud, and stood with him there, and proclaimed by name JEHOVAH. And JEHOVAH passed by before him, and proclaimed, JEHOVAH, JEHOVAH, a God merciful and gracious, slow to anger, and of abundant goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, but will not entirely acquit ; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and to the fourth generations.”

*Moses had besought the LORD that He would show*

him His glory ; and this prayer may have expressed the desire of Moses to see the King of Israel, Jehovah the God of Hosts, in full state, surrounded by His angelic ministers. The Great King descended in the cloud, and, as though an earthly monarch preceded by a herald, proclaimed Himself by name, JEHOVAH, and announced His attributes of justice and mercy, though the latter was made by far the more prominent.

The words וְנִקְהַ לֹּא rendered “but will not entirely acquit,” appear to have caused interpreters a good deal of perplexity. In support of the rendering given above, the passages, Jer. xxx. 11, and xlvi. 28, may be adduced ; and we may regard the words as designed to teach that sin should not go unpunished, even if the sinner were pardoned. Thus we have both mercy and justice distinctly expressed ; and this is in harmony with the belief that the name JEHOVAH looked forward to a future manifestation of the Deity, in which should be seen, at once, the abounding love and also the inflexible justice of God, in which mercy and truth should meet together, and righteousness and peace embrace each other. ~

But here an objection may be anticipated. It may be asked, If the name Jehovah was closely connected with the deliverance of Israel, why was it, when Jehovah announced His name in so impressive a manner, that He made no mention of the fact that He had delivered Israel ? Does not this omission prove that in the name Jehovah there is no indication that God is a Redeemer or Deliverer ? This objection, though it may seem at first sight rather formidable, may yet be satisfactorily

answered, if we take into account the circumstances attendant on the proclamation or announcement. Israel had sinned grievously in the matter of the golden calf while Moses was in the mount with Jehovah, and, in consequence, Jehovah had almost disowned that He had delivered Israel. This may be seen in the words of Exod. xxxii. 7 : "And JEHOVAH said unto Moses, Go, get thee down ; for *thy* people which *thou* broughtest up from the land of Egypt have done wickedly." Jehovah then threatened to destroy Israel, but, at the intercession of Moses, He "repented of the evil." Still the Levites, in accordance with the proclamation of Moses, went through the camp, each with his sword, and the sacred narrative records that "there fell of the people that day about three thousand men." Moses again interceded for Israel, and Jehovah offered to send an angel before them, but refused to go with them *Himself*, lest, excited by their obduracy, He should consume them by the way. The people heard the evil tidings, and mourned : "no man did put on him his ornaments." Moses then, as it would seem, to avert the consequences of Jehovah's wrath, pitched the tabernacle without the camp, and at a distance from it ; and the cloudy pillar descended to the door of the tabernacle. "And JEHOVAH spake unto Moses face to face ; as a man speaketh unto his friend," and Moses implored Jehovah *to consider that Israel was His people*. "Show me now Thy way—and consider that this nation is Thy people." Jehovah relented, and promised Himself to go with Israel. "And He said, My presence shall go, and I will give thee rest." But Moses, wishing probably to be assured that the full

presence and power of Jehovah would go with Israel, notwithstanding their sin, prayed that he might be allowed to behold the glory of Jehovah. Then it was that Jehovah promised to make His goodness pass before His servant, and to proclaim by name Jehovah. *After* this proclamation, however, the relation of Jehovah to His people, as their King and Guide, was not considered by Moses so thoroughly settled as to prevent the prayer being offered that Jehovah would take Israel for His own people. "O my Lord, let my Lord, I pray Thee, go in our midst, though it is a stiff-necked people, and forgive our iniquity and our sin, and take us for Thy possession." A consideration of these circumstances can scarcely fail to convince the reader, that the proclamation of Jehovah, as the Redeemer of Israel, would have been altogether unsuitable, at this point in the history. Nay, it can scarcely be expected that deliverance or redemption should have been mentioned, since such a mention would seem almost necessarily to suggest the idea that Israel, who had sinned so grievously, had been delivered by Jehovah.

## XVI.

### JEHOVAH NOT THE OLD TESTAMENT NAME OF THE MESSIAH.

Though, as we have seen, there is abundant Scriptural evidence in support of the assertion, that the name JEHOVAH points to God as the Redeemer or Deliverer of men, yet the position that this name is the Old Testament designation of the Messiah is open to serious objection. .

First, a difficulty suggests itself with respect to "the Angel of Jehovah." If *Jehovah* denoted simply the Messiah, or the Divine Person who was to be revealed as the Messiah, it seems difficult to understand why the same Divine Person should be described as the Angel or Messenger of Jehovah. The attempt to remove the difficulty by taking the words "Angel" and "Jehovah" as in apposition, and rendering "the Angel Jehovah," is quite inadmissible.

Another incongruity appears in the Messianic prophecies where Jehovah is distinguished from the Messiah, who, it should seem, if the view in question is true, ought to have been called Jehovah. In the second Psalm, Jehovah is distinguished from His Son, His Anointed, the King on the holy hill of Zion. Quite similar in this respect is the representation of the 110th Psalm, "JEHOVAH saith to my Lord, Sit at My right hand, until I make Thy enemies Thy footstool.—JEHOVAH hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedec." So also, in the later chapters of Isaiah, Jehovah is distinguished from His Servant. Thus, in the fifty-third chapter:—"JEHOVAH hath caused to fall on Him the iniquity of us all.—JEHOVAH was pleased to crush Him. He hath made Him weak; when His soul makes an offering for sin, He shall see seed; He shall prolong His days, and the will of JEHOVAH shall prosper in His hand."

Passages such as these, though they appear to show clearly that Jehovah is not the Old Testament name of the Messiah, yet they are not inconsistent with the position that Jehovah designates God as THE REDEEMER.

In accordance with this position it may be asserted, that it is because God is Jehovah, that He unfolds the plan of salvation ; that the Messiah comes into the world to accomplish the Divine purpose ; that He is bruised, put to grief, and bears away the sins and sorrows of men ; that He is constituted a priest after the order of Melchisedec ; that He ascends His mediatorial throne, to await the period when His foes shall be trodden beneath His feet. It is not incompatible with this view that the name Jehovah should be given to the Divine Word in prophetic descriptions of His sufferings and death, or of His glorious reign, since to Him was committed the work of Redemption which the Deity was pledged to accomplish. If it be objected that there are then two Jehovahs, we reply by pointing to the passages quoted, in Sect. XIV., from the prophecies of Zechariah.

But, if Jehovah was not the Old Testament name of the Messiah, it may yet be asserted that the manifestation of God as Jehovah was designed to foreshow the manifestation of God in Christ ; that as Israel, Jehovah's people, was a type of the Church of Christ, so Jehovah, as Israel's Redeemer and King, represented Christ.

The question may be proposed, however, What was the relation of THE WORD to the manifestation of God as Jehovah ? In attempting to answer this question, we may be guided by the words of John i. 18, "No man hath seen God at any time : the only-begotten Son who is in the bosom of the Father, He declared Him." The most probable interpretation of this passage is that which regards it as teaching that it was through the Son that God had revealed Himself to men, even before the

Incarnation. We may accordingly regard the revelation of God as Jehovah, as the revelation of God through the Son, who was still however in the bosom of the Father. The name Jehovah may then denote the Revealer and the Revealed as One, or a prominence may be given to either. But in **THE INCARNATE WORD**, the personality of the Son was more clearly manifested ; and this we may regard as the objective basis for the distinction between Jehovah and the Messiah in Old Testament prophecy.

The assertion that Jehovah was the name of the pre-existent Word, rather than that of God revealed through the Word, appears to overlook the distinction between the revelation of God in Christ and the revelation of God as Jehovah, which may be regarded as implied in the declaration, "I came forth from the Father, and have come into the world ;" for though, even during the time that the Word tabernacled among men, the Father was in the Son, and the Son in the Father, yet is there a deep meaning in the words, "I came forth from the Father," and, "I leave the world, and go to the Father."

## XVII.

### THE NEW TESTAMENT.

It appears probable that, long before the New Testament was written, the pronunciation of the Divine name was lost, and its signification, if not entirely forgotten, at least greatly obscured. The writers of the books of the New Testament seem, in designating the Deity, to have employed such modes of expression as were com-

monly used by those whom they addressed, or among whom they lived. Even if they had spoken and written pure Hebrew, an attempt, on their part, to revive the use of the sacred name, in opposition to Jewish prejudice, was not to be expected. The New Testament, then, does not contain the name JEHOVAH, and it can scarcely be regarded as furnishing any direct evidence concerning its signification. The New Testament follows the Septuagint in employing, instead of Jehovah ὁ Κύριος (the Lord); but, in the Septuagint, this appears to be the translation, not of JEHOVAH, but of ADONAI, the designation which the Jews, in reading, substituted for the sacred name.

But if the New Testament neither explains the name Jehovah, nor even employs it, there is nevertheless evidence to show that it was regarded as, in an especial manner, connected with Christ. We have first the fact that ὁ Κύριος (the Lord) is used both to represent *Jehovah*, and to designate Christ; a fact for which it seems difficult to account satisfactorily, if Jesus was not at all to be identified with Jehovah. The difficulty is increased when we see that there is not merely an identity of name, but that, as the Redeemer and King of His Church, Jesus sustains to it a relation analogous to that which Jehovah sustained to Israel. In the writings of the apostles, Jesus is the central object, while in the prophets, Jehovah occupies the same position.

But we have other and conclusive evidence in support of the position that it was intended, in some manner, to identify Jesus with Jehovah. We have this in the application to Jesus of portions of the Old Testament, where

the name Jehovah is employed. A remarkable instance is found in John xii. 41, where the Evangelist teaches us that it was the glory of Jesus which Isaiah beheld, when Jehovah, the King of Israel, appeared to the prophet, enthroned in His temple, and attended by ministering seraphim. The statement of the Evangelist may be adduced in support of our position that Jehovah was God revealing Himself through the Son, who, according to Heb. i. 3, was the effulgence of the divine glory. The passage in question has been, however, taken as showing that Jehovah was the Old Testament name of the Second Person of the Trinity (*Yahveh Christ*, p. 130), and, with the same view, reference has been made to Heb. xi. 26, and xii. 26. According to the first of these passages, Moses preferred "the reproach of Christ" to the wealth of Egypt, and there is little reason to doubt that, by this mode of expression, the writer of the epistle intended to identify Christ with Jehovah the Redeemer of Israel. The second passage appears to teach that it was the voice of Jesus which shook the earth, when Jehovah descended on Mount Sinai in fire, "and the whole mount quaked greatly." Neither of these passages, however, would require us to regard Jehovah as the distinctive name of the Word before His incarnation: If the manifestation of God as Jehovah was made through the Son, and represented anticipatively the manifestation of God in Christ, reproach endured for the sake of Jehovah might well be called "the reproach of Christ," and the voice of Jehovah, the voice of Christ.

The exhortation addressed to the Corinthians in 1 Cor. x. 9, not to tempt Christ as Israel of old had tempted,

appears clearly to identify Christ with Jehovah, the Redeemer of Israel, and their Guide through the desert ; for that the reading *Xριστὸν* (Christ) is true, is, apart from manuscript evidence, rendered in a high degree probable by the verses preceding, where mention is made of the baptism of the fathers in the cloud and in the sea, their eating spiritual food, and their drinking water which flowed from the Rock, Christ.

The passage 1 Pet. i. 11, teaches that it was the Spirit of Christ which inspired the prophets, when they predicted the sufferings of Christ, and the glory that should follow. But the prophets spoke the word of Jehovah.

A passage in which, probably, reference is made to the *name* Jehovah, is Phil. ii. 9—11, “Wherefore God also highly exalted Him, and granted to Him a name which is above every name ; that at the name of Jesus every knee should bow, of those in heaven, and those on earth, and those under the earth ; and every tongue confess that Jesus Christ is LORD, to the glory of God the Father.” Several considerations seem to render it not improbable that the “name above every name” is Jehovah, and not Jesus, which was the name of Christ’s humiliation. First, the apostle wishes to describe the pre-eminent exaltation of Christ ; and it can scarcely be imagined that there was any way by which he could do this more effectively than by asserting that Jesus bears the name Jehovah. Again, *Jehovah* was known to the Jews as **THE NAME**, a designation found even in Scripture (see Lev. xxiv. 11, 16), and which would be appropriately represented by “the name which is above every name ;” and it should be observed that we have

good manuscript authority for inserting, with Lachmann, the article before the first *ōνομα*, and consequently for the translation, “*the name which is above every name.*” The Jewish training of the apostle would not unnaturally lead him to express the Divine name by a periphrasis, rather than to attempt, in opposition to established usage, to represent its pronunciation by Greek letters. Further, the use of the word *ἐχαρίσαρο* agrees well with the supposition that it was a Divine name which was granted to Christ, but it scarcely accords with the idea that the name in question was Jesus. Besides, the apostle would appear to have in view the words of Isa. xlv., where *Jehovah* declares that to Himself every knee shall bow. Lastly, if the “name above every name” was Jesus, it is difficult to understand how Christ’s bearing this name could be a reason why all beings should confess that He is Lord. But this difficulty disappears, if the name in question was Jehovah, since this name was represented by *ὁ Κύριος*, THE LORD. The probable meaning of the apostle’s words may be thus expressed:—To Christ, as a reward for His humiliation, God has granted that pre-eminent dignity and elevation of which the prophet speaks. He has even granted to Him, as the prophet shows, the name which is above every name, even Jehovah, that, to the name of Jesus, since He bears also the greatest of all names, every knee may bow, and every tongue confess that He is Lord of all, and that thereby God the Father, whom He has revealed, may be glorified. This view of the “name above every name” derives additional probability from a comparison of Rom. xiv. 10, 11, where

the apostle again refers to Isa. xlv., to show that the servants of Christ must appear at His tribunal, thus identifying Christ with Jehovah, of whom the prophet speaks.

If in the New Testament there is no explanation of the meaning of the name Jehovah, yet it may be not unreasonably concluded that it does not denote mere abstract existence, if it is *the* Divine name which may, with especial propriety, be given to Christ, but that it has a significance suited to this application.

### XVIII.

#### THE DIVINE NAME AND THE SCOPE OF REVELATION.

It can scarcely fail to strike the reader that the name of Jehovah, if it denotes self-existence, is altogether out of harmony with the representations of Jehovah contained in the Old Testament. Here Jehovah is no abstraction. He is described as though He possessed the passions, the senses, the form, of a man. Nay, on several occasions, Jehovah seems even to have rendered Himself visible in a human form. It does not help us much to be told that Jehovah denotes, not abstract, but concrete, being. But, on the other hand, if it is admitted that the Divine name was to be realised by the Incarnation, and if the revelation of God as Jehovah was designed to foreshow the manifestation of God in Christ, the discrepancy between the name of Jehovah and the anthropomorphic representations contained in the Old Testament altogether disappears.

Again, if we consider the statements of Scripture concerning the depravity of man and the intense holiness of God, it may seem difficult to understand how any revelation of mercy could be made to man. But this difficulty also finds a solution in the Divine name, if this name looked forward to the advent of Christ and the sacrifice which He should offer. The name Jehovah, on this view of it, makes conspicuous the reason why a revelation of God to fallen and sinful man was possible.

In conclusion, if the view of the Divine name presented in the preceding pages is true, the chosen name of the God of revelation is in harmony with the leading object and intention of revelation, which was, not to disclose a self-existent, an immutable, or an incomprehensible God, but to manifest a Holy Redeemer, to show how a just God could become a Saviour. This purpose, which, during a long series of ages, had found expression in typical forms, representative persons, and prophetic oracles, was destined, at last, to obtain a fuller realisation. It was to embody holiness and bring in everlasting salvation, to exhibit at once JEHOVAH THE SAVIOUR and JEHOVAH THE HOLY ONE; to manifest and make known the Divine name (comp. John xvii. 6, 26), that the Eternal Word appeared amongst men; that He despised not the manger of Bethlehem; that He unveiled His glory before a people that had closed their eyes, that they might not see; that He endured the contradiction of sinners against Himself; that He hid not His face from shame and from spitting; that He poured out His soul unto death, and was numbered with

the transgressors. To announce the triumph of holiness, the accomplishment of redemption, He burst the bands of death, ascended from earth, and passed in triumph, as the King of Glory, beneath the everlasting gates, leading captivity captive. To display the results of redemption, He will again appear, in the glory of His Father, attended by His holy ones. May it be the lot of both the writer and the reader, to exclaim confidently, in view even of that glorious presence, "Lo, this is our God ; we have waited for Him, and He will save us ; this is JEHOVAH ; we have waited for Him, we will be glad and rejoice in His salvation."\*

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\* " *Incarnatio*," says Delitzsch, (*Symbolæ ad Psalm. illustr.*, p. 29, note,) " *pro nominis rur explicatione habenda est* ; nam qua de causa et quo consilio Deus in V.T. Jehova nuncupetur, in facie Jesu Christi elucescit."

THE END.





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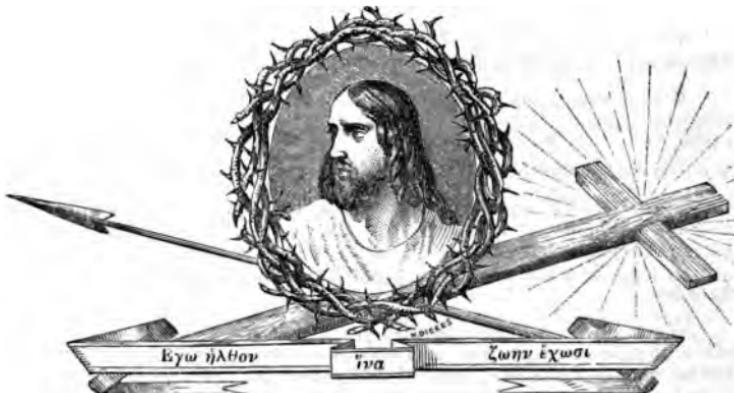
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